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ABSTRACT

This document which reviews peace education as the subject was presented in Sweden in the later 1980s. The paper argues for a stronger commitment to peace education and approaching the subject from the perspectives of the unique, the absurd, and the relevant. The contemporary era is unique in that humanity now possesses the means to reify apocalyptic myths about the end of the world. Absurdity is identifiable in the gross social inequalities that exist in the world. What is relevant, even central, to education is the future of humanity and the world. Peace education in Sweden sheds light on workable models and strategies. The Swedish National Board of Education (NBE) highlighted curricular areas in which such concepts as human rights and peace have a strong position. The NBE also published service material on peace education and cooperated with international peace organizations. It is unclear what programs will survive the NBE's replacement by the National Agency for Education. Efforts in support of global survival must combine knowledge, feeling, and action. Amid war, overpopulation, refugee problems, and other crises, the current generation must realize that it has the knowledge necessary to solve such problems. (Contains 18 references.) (SG)

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EDUCATION FOR GLOBAL SURVIVAL
Reflections Based on Some Swedish Experiences and Examples

Bengt Thelin

The objective of this paper is to give some glimpses of peace education in Sweden during the second part of the 1980s. The paper is mainly based on the author's practical work and experiences as a director of education at the Swedish National Board of Education. Until July 1, 1991 this board was the central state authority for school education in Sweden. In discussing present and future developments, the author argues for an "education for global survival", the basis of which should be "peace" and "environment", with "human rights" as the uniting link.

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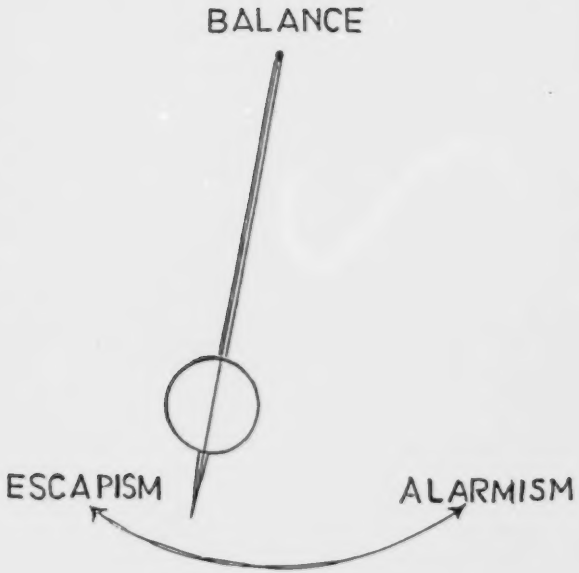
BALANCE
ESCAPISM
ALARMISM

EDUCATION FOR GLOBAL SURVIVAL
Reflections Based on Some Swedish Experiences and Examples

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1 Brief Background Facts on Sweden and Swedish Education

Sweden has a population of 8.6 millon. The traditional ethnic, religious and language homogeneity has gradually changed during the decades after World War II. Nearly ten percent of the population are now immigrants. In some communities it is possible to find classes where up to 40 to 50 percent of the children come from families where one or both of the parents have come to Sweden as immigrants for one reason or another.

Politically, Sweden has had a stable democracy since the beginning of this century. The dominating party for the last 60 years has been the Social Democrats. With few exceptions this party has held the governmental position during this period. However, with the general political election last autumn a coalition was formed by centrist and conservative parties.

The school and educational policy in Sweden has been characterized by many reforms during the postwar era. The intention of this policy has been to form a just educational system with equal opportunities for all individuals irrespective of gender and of social, economic and geographical conditions. By and large there has been political agreement on this policy. As for private schools, they play a very small role in Sweden. Less than two percent of the age group 7-11 are pupils in such schools, although a trend towards more private schools is at present very obvious.

A consequence of the intensive reform period was a rather strong centralized and uniform structure of the whole system, including centrally issued curricula for the different levels. In recent years, however, a decentralizing movement within education – as in other parts of society – has started. This movement has been even more obvious after the latest change of government.

Sweden has lived in peace since 1814. For more than 100 years the country has had the ambition to follow a strict neutral line. As for international peace efforts, Sweden has played an active role. The second Secretary General of the U N, Dag Hammarskjöld, for instance, was a Swede. Likewise Sweden is pursuing an active and supportive policy in favour of

the developing countries in the Third World.

As for the traditional Swedish neutrality a change is at present being discussed. One reason for this is, of course, the great political changes on the international arena. Another is the fact that Sweden is applying for membership in the European Common Market. A membership might imply, later on, political and also military commitments. A truly crucial question from a traditional Swedish point of view!

2 Objective

The objective of this paper is to argue for the necessity of a stronger emphasis in education, in theory and practise, on issues concerning the future and the destiny of mankind. The intention is to present and analyse some models and strategies for how to contribute to bringing such an education about. The paper is in the main based on the author's practical work and experiences during the 80s as a director of education at the Swedish National Board of Education. Until July 1, 1991 this board was the central state authority for school education in Sweden. It has now been discontinued in consequence of an administrative reconstruction. Its tasks have to some degree been taken over by a new state board, the National Agency for Education in Sweden.

The starting point for the reflections presented are the following three concepts: The Unique, The Absurd, The Relevant.

3 Three Concepts

3.1 The Unique

In every generation in the history of mankind there have probably existed conscious and thoughtful individuals viewing their own time, its conditions and events, as incomparable and unique. It is easy to find good reasons for such a "chronocentrism". Every time has its own actors on the political stage and its own constellation of conditions and facts. History does not repeat itself. However, the situation and the conditions of mankind during the second part of this century and on the treshold of the third millenium differ from every other time. The reasons for this are the global threats to our future existence.

There are many examples of ideas and theories, thoughts and texts in the

history of religions and ideas about the final disaster of the world and the end of time. Both in the Jewish and the Christian religious history we can, for example, find a strong apocalyptic tradition. What is *unique* for our own time is that we possess the ability to let the old myths become reality. It is consequently significant that the survival of mankind is nowadays a concept frequently dealt with in science, literature, theater, film, art and music, not to mention the different kinds of violence entertainment in the mass media with the final catastrophe as the theme.

The threats hanging over all of us must force mankind to think and to behave in a radically new way. In this process education has an extremely important but not yet sufficiently recognized role to play. At the same time we must realize that school and institutionalized education are far from being as influential as say 40 or 50 years ago. There exist so many other competing educators that have an impact on young people. One of the strategies recommended in this paper is that school must establish closer co-operation with the positive elements among these "educators".

The threats to our future and our planet referred to above can be summarized in many ways. One can be the following.

3.1.1 Weapons of mass destruction, with nuclear weapons as the most frightening

Although a worldwide disarmament has now started there are still nuclear weapons "saved" to the extent of being able to destroy the major part of human life and human civilisation. In a way the situation is still more alarming than before the East-West détente and the disintegration of the Soviet Union, when there was only one finger in the East with the power to press the nuclear weapon button.

Another frightening fact is that research and development of mass destruction weapons is still going on. Recently there have also – according to mass media information – been several indications that an "export" of know-how on nuclear weapons has now started from the former Soviet Union to other states which have the ambition to be members of the nuclear weapon family. This fact, in combination with a growing and in some cases fanatic nationalism, makes the situation more complicated and probably still more unsafe than before. Add to that the terrorism and the cynical trade in all kinds of weapons and we have to admit that it is highly motivated to say that the threat of mass destruction calls for intensive attention.

As for nuclear power in general another risk – at least from a European horizon – has also to be mentioned, namely the nuclear plants in the Eastern

parts of Europe. Their safety devices are evidently and, according to several TV and newspaper reports, alarmingly insufficient. In many European countries the memory of Tjernobyl is still strong and frightening.

3.1.2 The destruction of the global environment

To expand thoroughly on this topic is probably not necessary. It is enough to mention, among other things, the pollution of soil, water and air, global warming and deforestation. It seems, fortunately, as if in many countries a greater awareness of the ecological dangers has developed in recent years. Likwise a process to arrive at international agreements on the environmental threats has started, as illustrated by the World Environmental Conference in Brazil. However, the process is very slow and the positive actions taken to eliminate the risks of a global ecological collapse are far from sufficient. Here, as well, mankind has many obstacles of ignorance and egoism to overcome. What we are witnessing is a real and dangerous race with time.

3.1.3 The demographic situation of the planet

It is a well-known and frightening fact that the world population is increasing very rapidly: one billion in 1830, three billion in 1930, five today, more than six at the turn of the century and eight in 2020. And not only that. At the turn of the century half of the world population will be younger than 25 years and a quarter younger than 15. We can only hope that there are reasons for believing that those scientists and experts are right who avow that our planet has the capacity to feed all these human beings. What is wrong and frightening is the unjust distribution of the wealth of the world and the way in which we use our resources. Saying that I have already touched upon my second main concept.

3.2 The Absurd

It is also a well-known (and accepted?) fact that about twenty percent of the world population is suffering from hunger and malnutrition. In the big and overcrowded world cities, especially in Latin America, millions of children live in social destitution, without homes and parents who can take care of them, children who are forced to earn their living by begging, theft and prostitution. In some places children are hunted and killed like rats.

17 million individuals live today as refugees in foreign countries. The economic gap between the industrial and the developing countries is still

enormously wide. Illiteracy is extremely high, particularly in Africa, where it is still growing. The daily water supply per person in the developing countries is on average estimated at 20 litres and in the industrialized countries at 380 litres. Every minute 30 children die from hunger or hunger-related illness. In that same minute the world, at least until recently, spends 1.8 million dollars on fabrication of weapons. According to "Our Common Future" ("The Brundtland Report") an action plan for tropical forests would cost 1.3 billion dollars a year over the course of five years. This annual sum is the equivalent of half a day of military expenditure.

Facts and figures of the kind I have mentioned above are examples of what I call the absurdity of our time. (These facts and figures, probably well known by everyone who is dealing with global issues, are mainly based on "Our Common Future".) They are absurd whether we use our own human common sense as a yardstick or the whole set of conventions, declarations and recommendations on human rights, which has been decided upon by the world society through the United Nations during recent decades (Thelin, 1989, 1992).

3.3 The Relevant

What can – with the above mentioned facts as background – be a more relevant and central task for education to deal with than the issues of our future and the conditions of our continued existence? Besides, several research results indicate that many young people are apprehensive of the future of mankind and also disillusioned and fearful that the adult generation doesn't care about what happens with this space-ship called Earth. There are also indications that their knowledge on global issues does not primarely emanate from school instruction but from the mass media with their often superficial, fragmentary and frightening way of presenting facts. (Cf. Ankarstrand-Lindström, 1984; Bergström et al., 1991; Billesbølle et al., 1986; Chivian, 1986; Raundalen & Raundalen, 1984.)

4 Peace Education in Sweden – Experiences and Examples

4.1 Some General Notes

In this section some experiences and examples of peace education in Sweden during the 80s will be presented. However, before describing this work a terminological clarification is motivated. In its efforts to define peace

education the Swedish National Board of Education (NBE) adopted the so-called positive concept of peace. While negative peace, according to the classic Galtung definition, denotes the absence of open, armed violence, positive peace is a more pretentious concept. It also requires the absence of "structural violence", i.e. economic, political and cultural oppression. It is worth noting that this positive peace concept is in great accordance with the goals and guidelines of the centrally issued Swedish curricula although there does not exist any causal connection between them.

Another thing to emphasize is the "macro perspective" of the "official" peace education in Sweden. The initiatives and activities on peace education had their roots in the cold war and the fear of a nuclear weapons catastrophe. A central concern of those involved was: what contribution can *we* make to avoid a catastrophe and safeguard the peace? This – certainly a bit naive – question can be regarded as a mirror of the foreign policy of Sweden as a non-aligned state between the two blocks. Peace education could so far be described as a mini-variant of the foreign policy of the country.

On the other hand, what I would call the micro perspective of peace education played a very modest role. Of course, conflict solution exercises and nonviolence education were and are natural elements in education and also prescribed in the curricula. But such elements in the school were not, at least not by the responsible officials within the NBE, called peace education. It is also in agreement with the macro level aspect that the NBE first and formost concentrated its interest on the secondary and upper secondary level, where the students are suffiently mature to discuss international conflicts and global issues.

4.2 Models and Strategies

In Sweden as in many other countries the political tension between the two superpowers – reaching its peak at the end of the 70s and the beginning of the 80s – gave rise to different peace movements. During the first years of the 80s the NBE also began more actively to support peace education initiatives in Swedish schools. Before then peace education, in the rather few schools where it occurred, was entirely dependent on the personal commitment and ideas of individual teachers.

The intention of the NBE was to legitimize peace education and to give it some status and structure. That a state authority took such an initiative was at this time evidently unusual among Western democracies (Bjerstedt, 1988). (It hopefully goes without saying that the peace education concept in

Sweden was something quite different from the official so-called peace education which existed in the communist dictatorships as indoctrinating instruments.)

The methods used by the NBE to carry out its intention were first of all to pin-point relevant parts of the Swedish curricula where concepts like human rights, development, solidarity and peace had, and still have, a strong position, especially in the so-called goals and guidelines. It was also important to highlight and distribute international documents from the U.N. and Unesco, where the "Recommendation concerning Education for International Understanding" (1974) holds a particular position as something like a Bible for all kinds of peace education. Another "legitimizing" source which was sent out was a recommendation from the Council of Europe on human rights education.

Publishing of a so-called service material on peace education in 1985 (English translation 1986) was an important contribution to both the initial and further training of teachers. Although it was mainly used by teachers who already had a great interest in this field it nonetheless gave this almost unknown subject official authority. Another element in the strategy for introducing peace education and giving it a recognized position in the schools was to run conferences and courses for teachers, and particularly for teacher trainers. The last mentioned category is, of course, a real key group for implementing new elements in the curriculum.

In order to strengthen peace education the NBE also initiated co-operation with international humanitarian organizations such as Amnesty International, the Red Cross, Save the Children, the United Nations Association of Sweden, SIDA (the Swedish International Development Authority), the Swedish UNICEF Committee and others. Although each of these organizations has its individual goal and profile, they are all fighting for humanitarian values, human rights, compassion and solidarity with the oppressed and weak. From this point of view they share those values which are of basic importance in the education and fostering of young individuals, values which are very clearly formulated in the Swedish curricula, for instance that "it is the duty of each individual to try to alleviate the pain, suffering and degradation of other people" (Lgr 80, p. 16).

Beside this common basic attitude of values, practical cooperation also has been developed on arranging workshops and the publishing of reports and in-service materials. Also of special value is that the Olof Palme Memorial Foundation allocates an annual sum to be distributed to schools especially committed to initiatives on international contacts, international

understanding and antiracism.

Worth mentioning also is the support that was given by the NBE to the so-called Great Peace Journey. This was a popular project in 1985-1987 initiated by women from the Nordic countries which grew into an extensive international enterprise. Internationally composed delegations visited or contacted all the UN member states with five questions based on the UN Charter on limitations of military movements, weapons of mass destruction, weapon exports, basic human needs and conflict resolution. The NBE assisted the project by distributing information materials to all schools in Sweden and in this way sanctioned the project. The support of this project is an obvious indication of the macro character of the Swedish peace education.

It has also been of great importance for the development of peace education in Sweden that, from a very early state, close cooperation was reached between the NBE and the Department of Education and Research at Malmö School of Education – University of Lund. This department is the only institution of pedagogics in Sweden specialised in education on issues like international understanding, human rights and peace. The head of this department, Professor Åke Bjerstedt, is at present chairman of the Peace Education Commission of IPRA, International Peace Research Association.

In 1988 the NBE published an "Action Programme for Internationalization of Education". It was, among other things, an appeal for stronger attention in curriculum and education to such issues as peace, human rights and environment. The term internationalization was used as more or less tantamount to global ethics and solidarity. The financal contribution requested by the NBE was refused by the government. But it is likely that this action programme, which was sent out to all schools in the country, gave further support and inspiration to intensifying instruction on global issues.

4.3 Present Trends of Internationalization of the School in Sweden

It has probably been clear from what has been written so far that the activities described to some degree, so to speak, belong to history because of the fact that the NBE has now been discontinued. Although its successor, the National Agency for Education, has taken over and proceeded with some parts of the work, especially evaluation, it seems at present not quite clear how many of the activities will survive. The National Agency as a whole has by and large been entrusted with other responsibilities in the decentralizing process Sweden is now passing through. All the more im-

portant then is that the present peace education initiatives will remain and develop at the local level and in the individual schools.

Independent of the mentioned administrative reform, some changing tendencies are quite visible. Concurrently with the end of the cold war the interest in peace education has been reduced. At least this is the case with the East-West perspective of peace education in Sweden. Peace education now shares the same confusion that seems to have hit the peace movement (and the military defence!) as a whole. Where is the big enemy now and from where come the military threats?

True to say, however, is that the Gulf War gave rise to a new, momentary interest in peace education. Mostly this interest was concentrated on the question of how the teachers could calm and console children frightened by the massive reporting including many pictures from the Gulf war they were watching on TV. But this concern indicates indeed a very limited concept of what peace education stands for.

Instead of peace education, environmental education has come into the forefront, which in itself is a positive trend. An important although not yet sufficiently observed phenomenon is, however, that topics on peace and on environment are closely connected. This can be illustrated in many ways from the history of war such as the Vietnam and Gulf wars (Finger, 1991; Thelin, 1991, pp. 25 ff.). Human rights can serve as a mediating link between the two. They are violated both through war and and through environmental cynicism and destruction. Soveto, the massacre in South Africa in 1976, and Seveso, the environmental catastrophe in Italy the same year, can be mentioned as examples of this connection. Peace, environment and human rights together form the basis for what I will call an education for global survival and global ethics.

The immigrant and refugee situation is a further current problem with great implication for education. Increasing unemployment always means a risk for xenophobia and racism in a country with many immigrants. Recently even Sweden, although unemployment there is low in the European context, has been exposed to serious manifestations of such attitudes. This has led to a stronger emphasis in the schools on instruction for international understanding and antiracism. These efforts will probably be even stronger in the future, when and if the waves of refugees and immigrants increase. It would also mean that what I have called peace education on the micro level will be linked closer to the macro level. Whether the reason for immigrants and refugees to knock at our door is political, economic (poverty) or evironmental, it reflects international – not

to say global – circumstances of our world today.

It would also mean that the peace education initiatives which at the end of the 70s and the beginning of the 80s were caused by East-West tension at least to some degree will now be motivated by the North-South tension. At the same time it must be said that the trends are not that simple and clear. Since the beginning of the 60s, education on the Third World has been a growing interest among many devoted teachers, although it has rarely been called peace education, but more often international education.

Besides, there is at present a strong trend in education, supported by the conservative ministry of education, to concentrate on Europe, i.e. "Europe knowledge", modern languages, exchanges of teachers and students etc. The concept of internationalization of education with its earlier strong global and solidarity aspect tends now to be limited to "European internationalism". Internationalization in education some years ago could, as mentioned, be characterized as a mirror of the Social Democrats' foreign policy with its ambition to play a role in the world arena. In the same way the present school trends concerning internationalization reflect the ambitions of the present foreign policy, led by the conservative party to be an influential actor on the European stage. To call this effort to "europeasize" the Swedish school peace education would hardly be accepted by the two present ministers of education.

5 An Education for Global Survival

With the three concepts from section 3 above, the Unique, the Absurd, the Relevant, and the examples and experiences presented in section 4, I will now present some thoughts on what I call education for global survival.

5.1 Knowledge, Feeling, Action

Already from an early stage of the development of peace education the words Knowledge, Feeling and Action were used by the NBE to characterize peace education. Today this constellation is frequently used by several groups, schools and associations as something of a slogan not only for denoting peace education in its original form but also for a broader concept including environment and human rights. It is therefore appropriate to expand a little on these terms, especially as they are useful as keywords for an education for global survival.

Both different peace movements and advocates of peace education were

earlier often attacked by military and politically conservative critics for lacking real knowledge of what it was all about. It has often been stated that "the peace people" were geared only by their emotions, that they were naive and unrealistic. This is a criticism which, to some degree, has hit environmental movements and their advocates as well. The criticism has not been entirely without ground. Flag-waving and singing children from primary and pre-primary schools as participants of demonstrations were – at least in some cases – probably a drawback for the peace activists.

For the NBE it was an important element of the strategy of introducing peace education in schools to underscore the necessity of objective facts and to make the subject intellectually respected. The same goes for environmental issues. In other words, to disseminate *knowledge* is of basic importance. Having said this, it is necessary to take two further steps.

The first one is almost of a trivial character. Both peace and environment are study fields encompassing a complex of facts and knowledge from several academic disciplines. This, of course, has consequences for the handling of these matters in education. Cooperation between teachers, and team teaching, seem to be the best and most effective way of solving the didactic problems, albeit such arrangements in themselves are combined with some practical and even psychological obstacles.

The second step has to do with the very nature of the facts in question or, in other words, with the threats to our survival as they are summarized, for instance, in section 3.1 above. We are here dealing with existential questions in the original meaning of this word. Everyone who seriously tries to make her- or himself familiar with them is not likely to be unmoved. In one way or another these facts arouse *feelings*, be it indignation, anxiety, fear, wrath or whatever. From my own lecturing for teachers at in-service workshops I have often noticed reactions of this kind. To find the correct balance between escapism and alarmism is on the whole a tricky business. It is, of course, particularly urgent in education to adapt instruction to the level and the maturity of the pupils and above all not to frighten them.

On the other hand one has to bear in mind that children, particularly through mass media, are exposed to many frightening, anxiety-inducing impressions and bits of information, whether questions of war, violence and environmental catastrophes are approached in school or not. It is if anything the duty of schools to help children to process and come to terms with negative feelings of this kind.

It is also of greatest importance to channel such feelings, whatever they

are, into productive paths and thus use them as a power and resource for positive and hopeful activities. Saying this I have passed over to the third concept, *action*. There is now a good deal of experience in Swedish schools – certainly not at all something unique for Sweden – of an action-oriented international education. Examples of such activities are charity work and sister or twin schools in the developing countries, cooperation with humanitarian organizations such as the Red Cross, Save the Children, Amnesty International etc., and also with different environmental groups and organizations.

To some degree these activities can be regarded as some kind of therapy for pessimism about the future of our planet which we know can exist among young people. Positive activities are likely to counteract such attitudes (cf. Raundalen & Raundalen, 1984). But more important is to see them as practical and concrete education for responsibility and solidarity. Of course, one has also to look at what the concrete results imply for the receivers, a village, a school, a hospital etc. in a developing country or in some destitute region in the Eastern part of Europe.

It should be added that activities of this kind are also good, albeit unconventional, ways to knowledge. For example, an entire senior level class from a compulsory school in a rural district in Sweden – and the case is not unique – travelled to a village in Poland and delivered a lorry cargo with clothing and foods personally. "That week taught us more than a whole school year at home," was quite a common verdict from the pupils afterwards. It has also been certified by teachers and students I have met that action oriented education of this kind creates a positive atmosphere in a school and a feeling of solidarity and good fellowship.

5.2 Concluding Reflections

"Après nous la déluge" was a locution in France in the decades before the great revolution. Is mankind today in the same position? Are we dominated by the same escapist thinking and half-hearted counter-measures?

To find a simple answer of yes or no to this question is, of course, impossible. Answers and attitudes vary from one (thinking) individual to another. It is, by the way, an interesting question in itself – both from a psychological and a pedagogical point of view – why some individuals are deeply concerned about the global issues and others apparently don't care at all. Anyhow, it is impossible to deny that the warning signals are strong and frequent. It is hard to believe that they are all false or exaggerated.

One day, if the future is long enough, perhaps historians will wonder at

the apparent slightness of the impact on everyday human life of the unique and terrifying human dilemma mankind at present is facing. The natural reaction ought really to be for far more people to be worried about "our common future" than is apparently the case. Only then can vigorous countermeasures be applied with wide popular support, even if they are inconvenient and, in the superficial and short-term perspective, detract from our accustomed material prosperity.

Of special interest for us are the attitudes of pedagogical researchers. From my own country I have the impression that the issues on the destiny of mankind and the future of our planet still have a low priority – with the only exception mentioned on page 8. A brief look at the programme catalogues from the AERA conferences in Boston 1990 and Chicago 1991 – the only ones available to me at the moment – has not given the impression that any special attention is being paid to these issues. Can it really be so that educational scientists are more or less indifferent towards these issues? And if this is the case, how can it be? "The survival of mankind as an educational problem"; wouldn't this be a highly interesting question to take up? A real challenge! Or is this topic too extensive and far-reaching?

Certainly, there are many obstacles, which have to be overcome, before we can talk about something that could be called education for global survival. But there are also many interesting problems to investigate. Some have already been touched upon. More can be mentioned. How to tackle attitudes of scepticism and suspicion? Isn't there a risk of "politicization" of the school? How to create awareness among pupils – and teachers – without frightening them? How to manage the numbing and acclimatization we are all exposed to?

The questions raised above, presented here only as examples, indicate the need of more research and development work in order to get a grip on the problems we are facing when dealing in education with issues concerning the future and the destiny of mankind. Of course, issues of this kind have, in all times, been important components in education, especially in religion and philosophy. But they have been treated in an abstract and hypothetical way. Our present situation has made them concrete, naked and dangerous in a way which requires an entirely new type of education. Humankind is back again to an original phase of its history, when all education was focused on just one thing – survival.

Beside researchers there is – although on the practical level – another category of great importance for promoting global issues, namely the school principals. (In Sweden we often call them school leaders.) Because

of the above-mentioned decentralizing trend, their influence on the development work within their schools will increase. A research inquiry made to all Swedish "school leaders" during 1990/91 indicated that they have a very positive attitude to strengthening global issues such as environment, peace, human rights and global solidarity in their schools. However, more than 80 percent of them declared that they didn't have sufficient competence and qualifications to play a leading role concerning such elements in education (Internationalisering i skolans undervisning, 1991). It is also a matter of fact that elements of this kind are missing in their professional training. Nor have their trade unions demonstrated any particular interest in this field. Their ambitions regarding international questions seem to be focused on what I have called above "The European Internationalization". Where and when a real change takes place for growing emphasis on environment, peace, human rights and global solidarity still mainly depends on the individual teachers, the so called "fire-souls" (cf. Harris, 1992, p. 18). But, of course, there are also examples of "fire-souls" among the principals!

My personal view – if it is necessary to pin-point it after what has been said above – is that school and education lag behind in dealing with the existential questions on the future of our race and our planet. I am advocating nothing less than a pedagogical revolution, a new way of thinking and acting within education as an important contribution in order to bring about a new world order. The rich countries must take the lead. There is much applied research work, curriculum and other educational development and much painful and difficult rethinking needed in order to start up the changing process. One of the strategies is to establish closer cooperation between the institutional education and internationally oriented organizations as has been exemplified above, whether they are involved in charity work, human rights, peace or environmental protection. By the way it is on the whole encouraging to notice that so called NGO:s (Non-Governmental Organizations) in recent decades have obviously managed to aquire a growing influence on world issues, especially within the UN. An example was all the preparatory activities on the eve of the 1992 UN conference in Brazil.

Another strategy is action-oriented education, also briefly exemplified above. To run miniprojects of some kind on peace, human rights and the environment should be a permanent element in all schools, as natural as it was in former days to have a school garden for elementary and concrete instruction on how to cultivate the soil. Likewise here it should be a question of cultivating, namely international solidarity, global thinking and

global ethics. "Learning by doing!" In no way should such international activities need to contrast those of a similar kind in the immediate surroundings. "Charity begins at home."

Of course, one has to be prepared for criticism for naivité, sentimental charity thinking and unrealistic idealism. In order to meet all this it is important to underscore that the ultimate reason why a new way of thinking and acting is urgent is not altruism but rather its opposite. Italy's rapid and effective help to its close neighbour Albania in recent months can serve as a thought-provoking example. What was Italy's ultimate and very understandable motive?

There is a high probability that our world, the rich world, will experience many similar, much greater and much more shocking events in a future, not too remote, be it concerning environment, peace/war, overpopulation, refugees or whatever. How prepared will we and coming generations be mentally and morally? Has education here taken its full responsibility? One thing is certain – time is short. The adults of today will not be able, in the future – if there is a future – to reply in the words of parents in post-war Germany when their children, after learning about concentration camps and the extermination of the Jews, asked them why they had not done anything to stop it all: "We didn't know anything about it." We, the responsible generation of today, have all the knowledge we need for drawing the correct conclusions.

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